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WEEKLY REVIEW.

—The *Indian Spectator*, after extracting from the *Friend of China* the correspondence between the Society for the suppression of the Opium trade and Marquis Tseng, makes these remarks :—

"This spectacle of a voluntary band of Englishmen pleading on behalf of the welfare of independent China before God and man, and protesting against 'a handful of merchants of their own country eager for gains' and 'a small body of officials bent upon maintaining a source of revenue,' and also keeping up a journal to advocate their views, furnishes a unique phenomenon and contrasts strangely with the apathy or antipathy exhibited towards efforts which have for their object the remedying of evils affecting the millions of India depending on the same country. It is perhaps a consolation that the opium trade with its revenue cannot be abandoned unless the financial position of India is placed on a satisfactory basis, and it was to this object that we invited the attention of the Society last time we noticed the subject. We can, however, assure the Society that we fully appreciate their exalted aims."

As we have said many times, the financial position of India would have been on a much more satisfactory basis, if the Government had had the magnanimity to renounce all revenue raised from pernicious drugs, intoxicating drinks and demoralizing practises. Nothing is more notable in the History of India in this century, than the unforeseen events,—famines, wars, rebellions, &c—bringing extraordinary charges upon the treasury. The money raised by unhallowed monopolies, made holes for its escape from the national purse.

—In this connection, we note that when Lord Dufferin was at Madura, a month or two ago, he was waited upon by a deputation of *Dancing-girls*, to petition for a repeal of the Act that renders penal the dedication of these women to the temple. Our readers are aware that this dedication is really to a life of shameless vice carried on in the name of religion. We were not aware that there was an Act forbidding it, and are sure that there are temples in Western India where these dedicated women (married to *the* god) are found. His Lordship is reported to have said in his reply, "I am afraid it is a good law." The *Eastern Star*, remarking on this, says :—

"A more impulsive Viceroy than His Lordship would have given vent to his feelings in stronger language. That these pests of society which were once in the ascendant, and like the vampire sucked the life-blood of many of our best men, are not so much in favour now, owing to a healthier tone of morality having begun to prevail, is a patent fact, and one that we must congratulate ourselves upon. There were times, not in the far distant past, when it was considered an adjunct of respectability to patronize one or more of these vile women, and when men flaunted their vice in the face of a not too critical public; but the rising generation, thanks to education and Christian influence, has begun to look with disfavour, if not positively to condemn, such conduct. It is, therefore, the duty of the legislature to frame its enactments to suit the altered state of public opinion; and to curtail the privileges of these professionals, so that in the near future these women cease to exist, at least, as a recognized Hindu institution. Till the time comes when such and kindred institutions are done away with, we have no right to complain if others call us uncivilized and immoral."

—At the request of a friend, who furnished us with a list of theological terms, we began to give brief definitions of these terms, but having reached No. 5 forgot to continue it. We resume it now.

Sanctification. This means the being made holy. The rudimental idea as taught in the early books of the Bible, is separation to God, for God's uses. The holiness of God finds its fullest expression in Christ, in his life, words, acts, suffering, character, work. The Spirit of God is the author of holiness in believers, revealing Christ to them, and assimilating them to him. Christ is made, of God, to us, sanctification. Our Lord prayed that his people might be sanctifed through the truth; his word is truth. As we abide in Christ he his reproduced in us. When the believer understands the all-sufficiency of the grace brought to him, he puts on Christ. In some bright hour, ceasing from the idea that he can develop holiness by inward struggle, he receives Christ as his sanctification, and seeks day by day to give a fuller expression to the life of Christ in him.

—The *India Watchman* for January says :—

We scare read a Missionary's address made in England or America in which the smallness of the contributions of converted heathen is not apologized for by something tantamount the statement that "they have not yet learned to give." Let it be known the world over that the heathen know how to give before the missionary ever came. And after the missionary makes his convert the usual order is, he gives Jesus *eight annas* (about twenty-five cents) where he was before accustomed to give idols, priests and in ceremonies *five rupees* (or nearly two dollars and a half). *Can any body understand this?* The heathen systems of the world all recognize the claim of the Deity on a man's gold, and the heathen everywhere pays more than God's tithe.

We notice that the Missions of the C. M. S. in S. India report as contributed by more than 50,000 Native Christians Rs. 33,000 last year. There are, say, 10,000 families of converts giving Rs. 3, as 5 a year or $4\frac{1}{2}$ annas a month. As compared with the total expenditure of the respective peoples, this is perhaps not much less than is given by Christians in England. One reason why the Native Christians do not give more is that they have the idea that England and America have a mint of money available for Missions, and one reason for their supposing this, is that the expenditure on missionary families is so much greater than their own. With regard to what they gave as heathen we remark that such contributions are mostly for the acquisition of righteousness and for purchasing protection and prosperity from Providence. When they (and we) shall come to understand better how much has been forgiven us, we will love more, and gratitude will lead to bountiful giving.

—The *Christian Advocate* (Dec. 30) extracts approvingly from the *Journal of the Military Service Institution*, a paper by Capt. G. F. Price, 5th Cavalry, an article on "Moses and the Exodus," in which Moses is described as having exhibited the qualities of consummate generalship. The forty years spent by the Israelites in the wilderness were for the purpose of training and developing them as an army and prepare them for the campaigns in Palestine. The Bible account is referred to as "sacred history," but the supernatural is carefully read out of the narrative. When this writer brings the Israelites at last to the Jordan, he says, "They crossed the river at the ford El Mashra, opposite Jericho, one of the four fords to this day considered practicable for the crossing of an army, invaded Canaan and fought to a successful end an aggressive military campaign, which * * * at the present time would win the admiration of the civilized world." What modern general would think of making his army *ford* the Jordan near Jericho, in the spring of the year? When Israel fought with Amalek in Rephidim, Moses stood on a hill, with hands outstretched, upheld by Joshua and Hur, and the fortunes of the day were determined by those outstretched hands, a prefiguration apparently of the hands outstretched on the cross fifteen centuries later. This kind of generalship is not common among our modern commanders. When the supernatural is taken out of the story of the Exodus, many more difficulties are created than are removed. Moses was himself the historian of his own career, and is careful to put down his own failings and to give God the glory of his achievements.

—In a paper entitled "the Believer's Threefold Judgment," by F. E. Marsh, we are told that the judgment of 2 Cor. 5 : 10, ("We must all appear before the judgment seat of Christ,") "must not be confounded with the judgment of the nations mentioned in Matt. 25 : 31 &c.; they who are judged there are judged according to their treatment of the Jews—the brethren mentioned —whose testimony concerning the coming Messiah they have received or rejected." This is truly an extraordinary opinion. Our Lord in all his teaching is careful to show that they only are his brethren who hear the word of God and do it. In Christ we are

told there is neither Jew nor Gentile. Spiritual affinity is every thing with him. His cross broke down the middle wall of partition. His brethren are they who walk according to his example, and in whom Christ's own character is revealed, and the judgment is based on the fact that Christ has been manifested by his believing brethren, and men show how they are disposed towards him, by their reception or rejection of these. They are tested by the messengers of Christ, who, as brethren, lovingly testify of the grace that gave him up to die for his and gave us his Holy Spirit that we may live to him.

—WEDNESDAY, the 16th inst, is the day appointed for celebrating in India the Jubilee of Her gracious Majesty, the Queen-Empress Victoria. A friend at an interior station was asked to attend a meeting of citizens to arrange for the celebration of the day in that place, and thinking that some things would be sure to enter into the programme which he would not approve, was discussing the question if he should attend it. He was quite sure that most of those concerned would think it no Jubilee at all, if there were not a dancing-party, with drink *ad libitum*, &c., &c. We told him to go and take his convictions with him, and point out that there could be no more appropriate way of celebrating Her Majesty's Jubilee than by a service of thanksgiving. The Queen-Empress herself would be the last one to question this. A truly benign Providence has answered the prayers of God's people by wonderfully extending her life, her health, her mental powers, and by giving her a numerous progeny, many of whom have adorned the doctrine of Christ by their lives. Who can tell how different would have been the course of things in England and in the world, in the last quarter of a century, if she had been taken away. The Jubilee is a divine institution and to know the meaning of it, we have to go to the Old Testament. We suggest that there be services of thanksgiving and prayer, with collections for the poor on Wednesday next, to render thanks to God not only for personal blessings bestowed on Her Majesty and the Royal Family, but for the wonderful providential changes and facilities for the dissemination of the faith which Her Majesty has the privilege of holding in common with all believers. After the restoration of the Jews from Babylon, there was a great gathering of the people, as one man, at Jerusalem, in the seventh month, and the people stood hour after hour hearing the word of God read to them, and then Ezra, Nehemiah and the Levites said to them: "This day is holy unto the Lord your God; mourn not nor weep: go your way, eat the fat, and drink the sweet *and send portions unto him for whom nothing is prepared*; the joy of the Lord is your strength."

I HAVE a word of five letters, but no sheet white enough on which to write it, and no pen good enough with which to inscribe it. Give me the fairest leaf from the heavenly records—give me the pencil with which the angel records his victory—and then, with my hand strung to supernatural ecstasy, and my pen dipped in the light of the morning, I will write it out in capitals of love: "J-E-S-U-S." It is this One, infinitely fair, to whom you, O sinner, are to-night invited.

NOTICES OF BOOKS AND REPORTS.

The Harvest Field, January, contains an account of a visit to Moratumwa, Ceylon, in September last, when there was a revival in the Wesleyan Mission Church. We give this extract:—

"It was the night for Christian testimony. The services had been continued for nearly a fortnight and the friends were anxious to see and hear what had been done. The Rev. J. Scott was in the chair, he always is at these meetings as often as he can be, and soon one after another, converts new and old, were telling what the Lord had done for them. Of the testimonies suffice it to say that they were clear, simple, brief, and to the point. Only those who had passed from death to life could have uttered the words that were uttered. Mr. Scott then spoke to the new converts and very earnestly besought them to consider that their life was just begun and that they had the heights of holiness to climb. Whilst the testimonies were being given the Spirit of God was moving still upon the hearts of the unconverted, and when again large numbers rose to sing a hymn expressive of Christian deliverance it was found that there were still many seekers after Christ. The scene of the previous evening was repeated. Several who left the night before unsaved found peace, the young man mentioned above among the number. His was a most interesting case. Said he, "Last night I went away with a hard heart, and I've had this hard heart for a long time. I could and did attend the Christian service, but I could and did sin without shame or sorrow. After leaving the meeting I felt very uncomfortable. I felt a burden, and today the burden has been felt all the while." We prayed and spoke to him and whilst his mother was near him praying for him in Singhalese, and he was praying for himself in English, the burden was removed, and as in the case of sixty others during the fortnight, light and joy burst in upon him. "Now tell your mother," we said. It was an affecting sight as he said—"You need not pray more mother, your prayer is answered." It was late ere the meeting closed but the time sped all away too quickly. Mr. Mendis was overjoyed and told the people that although he had intended to finish the services that night he felt they must still go on a few more nights. In the verandah of his home the good pastor told us that he had been expecting those good times—he had told his people they were coming. The out-pouring of the Spirit as so vividly described by the prophet Joel had been his pulpit theme for several Sundays past."

VICTORIA THE BELOVED.
A. L. O. E.

Here is a heart to understand,
The woes she would remove,
Here is a prompt and ready hand
For offices of love.
How long that goodness we have seen,
How long that kindness proved!
We hail thee now, our Empress Queen,
Victoria the Beloved.

The knee devoutly bent in prayer
For millions' happiness
And strength to bear the load of care
Which sorely oft must press;
The faith which on her God can lean,
With earthly stays removed,
For these we prize thee, Mother Queen!
Victoria the Beloved!

Her gentle sceptre crushes none,
She knows no tyrants' arts,
No cruelty supports her throne,
'Tis in her peoples' hearts!
We thank Thee, Lord! for reign serene,
For Gift—so precious proved;
We bless Thee for our Empress Queen,
Victoria the Beloved!

INTERNATIONAL BIBLE STUDY.

February 6.—*Gen.* 13: 1-13—*G.T.Matt* 6:33.

See last Guardian.

February 13.—*Gen.* 15: 5-21. *G.T. Gen* 15: 1.

THE word of the Lord came to Abraham and "brought him forth abroad and said, Look now toward heaven and tell the stars if thou be able to number them. And he said unto him, so shall thy seed be." The stars that can be *distinguished* by the naked eye are said not to exceed three thousand; but millions on millions can be seen without being distinguished, in the nebulas and milky way. It was a striking way of assuring Abraham of the multitude that should spring from him. But God had reference specially (no doubt) to the spiritual seed of Abraham, those who should have like precious faith with him, concerning whom we are elsewhere told that they shall shine as the stars for ever and ever.

"And he believed in the Lord; and it was counted to him for righteousness." Every word of the original is exactly rendered here. Abraham believed in the Lord, and therefore was sure that this promise would be fulfilled. Like all the promises it was made to faith, and faith alone could lay hold upon it. It was a reliance upon God as *true*, true to Himself in all ages and under all circumstances and *mighty* to accomplish what he undertook, and *gracious* to those who confided in him. It was counted to him for righteousness. Two thousand years Paul quotes these words to show that the doctrine of justification by faith was from the beginning, and James quotes them to show that the faith which justifies leads invariably to obedience. Faith without the fruit of obedience is dead. Precious faith is the door of the heart open Godward for the words of God to enter in, bringing the grace and power of God.

God says to Abraham, I am the Lord that brought thee out of Ur of the Chaldees to give thee this land to possess it. Abraham had experience of the Lord's faithfulness. Who has not? Our recollection of the mercies of God will strengthen our confidence.

Yet Abraham's faith was not perfect. He said, Lord God, whereby shall I know that I shall inherit it? We have other instances in the Bible of believers who sought some visible token from the Lord, over and above his word, and the Lord bore with them in their childishness and granted them what they ought. People who want evidence that the Bible is true, cannot possibly do better than to take their doubts and desires to God himself. He will meet them and satisfy them. But not if they go to man with their objections and cavils.

Abraham is instructed to take a heifer, a she-goat and a ram, each three years old, with a turtle-dove and a young pigeon. The animals were divided and placed on an altar with a space between. Fire did not immediately fall. Time went by. The fowls came to prey on the meat, and Abraham had to drive them away. The sun gradually declines; surely there will be a response before sunset. But no; the sun sets; and Abraham becomes aware of a feeling of drowsiness stealing over him: in fine, a deep sleep falls upon him, yet even in his sleep he is

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sensible of a horror of great darkness, like the preternatural darkness that overspread the land when Jesus hung upon the cross. And now, in the depths of this mysterious darkness, comes forth another word of the Lord, telling Abraham that his posterity would go to a strange land and be in servitude there; the time of their affliction would last 400 years. God would then judge that nation and deliver his people: they should come out with great substance. Abraham should be gathered to his father in peace and in a good old age. The people should return to Canaan in the fourth generation, 100 years being reckoned for a generation. Meanwhile, the Amorites, dwelling in Canaan, should fill up the measure of their iniquity. Thus a bitter element mingled with the promises given to Abraham. In the purpose of God there was pure beneficence; but the imperfect faith of Abraham and future believers would modify the course of providence and involve more or less of discipline. These hours of unblest expectation pointed to the trial and disappointment that would be for the chosen people, and the succeeding horror of great darkness to the difficulty that they would have in exchanging their mundane conceptions for the true kingdom of God. Israel, as a body, to this day, shrinks from this terrible disillusion, and thus cheats itself out of the glory that should follow.

At length came the expected token:

"Behold, a smoking furnace and a burning lamp that passed between those pieces."

Our God is a consuming fire, even when working out the redemption of his people. This extorted the cry, *Eli, Eli, lama sabachthani.* But while a furnace is for consuming a lamp is for illumination and is a symbol of the Gospel. That lamp shall burn brighter and brighter till like a sun it dissipates the darkness of the world.

Then God covenanted with Abraham to give him the land of Canaan in its utmost extent, from the Euprates to the Nile, all that his faith could then grasp.

The Bombay Guardian.

SATURDAY, FEBRUARY 5, 1887.

THE HIGHER CHRISTIAN LIFE. II.

CONTINUING our review of the Life and Labours of the Rev. W. E. Boardman, we remark that his desire for "a *hard* mission field, where no no one else was willing to labour," was doubtless dictated by a sense of uncommon mercy bestowed upon him and by a consciousness of the abounding grace that would accompany him. It certainly contrasts with the desire, so much more common, to find an easy berth, comfortable surroundings, an appreciative congregation, a good salary, and the like. The command of Jesus to forsake all and follow him, and especially his instructions to preachers, seem to require that we should have the spirit betokened by Mr. Boardman's words. These words were uttered in the hearing of Henry Ward Beecher, who seems to have been a little amused by them, and mentioned a very sickly and uninviting place named Greenfield. Nevertheless, to Greenfield the Boardmans went, and found it equal to its reputation. The Lord had work for them there. But after a year or so health failed and they came East. Mr. Boardman then became connected with the Sunday-school Union, and was engaged for some years in planting Sunday-schools in out-lying places in the West. While thus engaged Mr. Boardman wrote "the Higher Christian Life," which was so wonderfully used of the Lord in drawing attention to the subject of sanctification by faith. We must pass over Mr. Boardman's work in California, and the splendid service rendered during the Civil War on Secretary of the Christian Commission.

Chapter XI. treats of a further step in faith, when they felt that the Lord called upon them to give up all possessions and enter on a life of full trust in him for all their temporal needs. Mrs. B. had a house in Brooklyn, and she had a struggle before she could give it up. We commend the following interesting extract to the attention of our readers:—

It was then that God revealed Himself to me in a wonderful manner, as! He made very special promises of His care, and said so lovingly, "You are in your Father's house, My child, to go out no more for ever." The "everlasting arms" were indeed underneath! The house was sold, and the money used. Praise be to His Name, He has so fully met every need since, that He has scarcely waited for us to ask for anything. But there was one instance of withholding which I would mention. We were owing

TWO HUNDRED DOLLARS

to a friend, and my husband was expecting to receive from one who was owing him, more than double that amount. We both asked the Lord that He would put it into this man's heart to pay us. But days passed by, and this petition was not granted, until one day my husband said, "Mary, what can it mean? I have never been in debt, and now that we are trusting the Lord for the supply of every need, why is the money not coming from the source from which it is due?" I replied, "It must be to teach us something, and I will find out why." I went alone, and asked the Lord to show us why the money did not come. The Lord said, "My child, you have not asked Me. Ask and you will receive." That "*ask*" went through me like a thunder-bolt, I could never forget it. I saw at once I had not been on the divine side in asking. We had had but one thought as to the *way* in which the Lord would send the money, but He was not shut up to our way; our Father's thought was to teach us *His* way, and therefore He waited until we were tired of our own ideas, and were ready to listen to Him.

I went down to my husband and told him I believed the Lord would send the money at once; that we had not asked aright, and had a lesson to learn, and he saw it immediately. That afternoon, when walking down Broadway, he met a friend who gave him a cheque for two hundred dollars, just the amount needed; and before the close of the day, another two hundred dollars was given him by another friend.

The first lesson learned was, that the Lord kept back the money really needed, in order to teach me to *ask* for whatever I needed; for I had quite made up my mind that I would never beg the Lord for anything, but would accept what He saw fit to give, and be perfectly satisfied whatever it might be. This did not please Him. The Father now taught me that I was never to feel independent of asking, for He had given us a command to make all our requests known to Him. And another lesson the Lord wished us to learn was to ask in the *will* of the Father, without dictating the *way* in which our needs were to be met. We had asked that the man should pay what he was owing us, but that was not God's way of meeting our need.

Since that day in which all was committed to the Lord, there has never been an anxious thought as to how we should get on, or how meet any debt, for the Lord has supplied us even before asking, so that we have been free as the birds, going wherever the Father sends us, without a fear but that He would meet all expenses in His own way. Thus have our lives been one song of praise and thanksgiving for all His wonderful goodness shown to us!

Too often when we ask of the Lord, we shut him up to our way. We wish to prescribe the mode in which the blessing shall come to us. But this is a mistake. The blind man of John 9 would never have thought of the peculiar way in which the blessing of sight came to him. The nobleman (John 4. 47) wanted Jesus to come to his house that his son might be healed; but the Lord had a more direct way of bestowing the desired blessing. The life of trust with regard to all temporal matters, described in the above, is a most important feature of that eternal life which is offered to all. The will of God, accepted by faith, this is eternal life. Many have faith in Christ as a Saviour in the future, who have not faith in him for to-day's needs, temporal and spiritual. This is really a defeated faith.

As our readers are aware, Mr. Boardman, in his later years, became very much interested in the matter of healing through the prayer of faith, and had much to do with the establishment of Bethshan in London as a centre where this particular ministry was carried on and is still. We are persuaded that Mr. Boardman's testimony and labours in this direction have been the means of helping many children of God to enlarge their views of the possibilities of faith, though we are not prepared to subscribe to some of the views concerning sickness that have been promulgated. But nothing will tell more powerfully and favourably on the destinies of mankind than the expansion of a scriptural faith among God's people.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev John Forgan
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH
GIRGAUM BACK ROAD—English Service, 7-30 a. m Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH
APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

IN the absence of the Pastor, Mr. W. B. Wright will occupy the pulpit of the Fort Methodist Episcopal Church to-morrow morning, and Mr. James Morris to-morrow evening.

Mr. Morris will have charge of the Wednesday evening services.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-30 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p m. Prayer meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3-30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

IN the BOYS' ORPHANAGE AT POONA, under the care of the Rev. J. Small, Free Church Mission, there is room at present for additional boarders. Native boys, orphans, or otherwise destitute or neglected, are received, boarded and educated, and taught, if fit, the business of printing in the Orphanage Press. Missionaries and others may know of cases of genuine need and if so, are requested to communicate with Mr. Small. Young boys, from 6 to 8, are preferred.

Epitome of News.

SATURDAY, JANUARY 29.

—*Bombay Gazette*; Rangoon, January 18: The following particulars of the conspiracy at Mandalay, about which I wired, have transpired:—Two grandsons of Mindone Min, who escaped massacre when Theebaw ascended the throne, and have since lived in a monastery as priests, left that asylum when the British annexed the country. For some time they kept together, but the elder, finding the younger in his way, began to ill-use him. Thereupon the younger, with a few faithful followers, returned to Mandalay about a month ago, and went to a monastery where he formerly resided. Here a number of hangers-on attached themselves to him, among them a fortune-teller, who predicted nothing less than kingly rank for the lad. More rascals joined the band and concocted plans to set fire to Mandalay at four places simultaneously, and while the troops were engaged in extinguishing the conflagration, to massacre all the Europeans. An over-zealous member of the gang caused the recent fire, and enquiries thus set on foot led to the discovery of the whole plot. About thirty arrests have been made, including several hpoongyees of note

The Prince Moung Peng will probably be sent to India, and the rest to the Andamans.

The Wuntho people have cordially welcomed our troops, and the Shans traders are reaching Mandalay from all directions, although Boh Khoay has not yet been captured. The columns in pursuit of him, have had excellent effect. Many dacoits have surrendered, and clearing and roadmaking are progressing rapidly. In the Minboo district, a road a hundred feet wide has been already cleared, twenty miles from Magwe, that is half way to Toungdwengyee.

—*Times of India*: An instance of the gross superstition which prevails among the lower orders in this country is furnished by an occurrence in the North-West Provinces. At the annual migration of the Gujars' buffaloes, the Bashari people rose and drove them out of the country, and are said to have actually sacrificed and eaten a buffalo and a Gujar lad as a propitiation to the goddess of small-pox, the disease having raged in Bashari. Last year the latter State refused to allow the Gujars' buffaloes into its forests at any price, and the difficulty was only quite recently settled by the North-West Provinces Government promising to regulate the number of animals proceeding by way of Kalsi into the hill forests to graze.

—*The Rock*: The Lord Chancellor has accepted the office of president of the Working Men's Lord's Day Rest Association for the coming year, in succession to the Earl of Harrowby.

—Same; The Church Army: Canon Jacobs has just commenced a prolonged Church Army mission at Portsea, which is being conducted by an Evangelist named Garner, who was formerly a clown. His efforts have recently been the means of restoring to the Church some of the worst characters in Liverpool, Sunderland, and Lowestoft. The Army will shortly commence work in Rochdale, Birkenhead, Headingham, Barnet, Bedford, Skelton, and other places, Some of the Evangelists are preparing to go to India, China, and Africa later in the year It appears that this society is still needing active young men to be trained as Evangelists in their Working Men's College, at 130, Edgware road, London, W.

MONDAY, JANUARY 31.

—*Times of India*; Madras, January 29: Miss Pogson, Government Astronomer, has received a cablegram to telegraph observations of a new comet which was discovered on the 18th instant at Cordoba. It is expected to become very brilliant during the year with a tail two degrees long. The comet is now situated in the Crane constellation.

—*The Rock*: What next, we wonder? Here is the Vicar of the Church of the Ascension, Lavender-hill, carrying on a series of "sacred tableaux"—at least so says the *Daily News*—illustrative of scenes from Scripture history from the Fall to the Nativity. This is taking us back to the dark ages with a vengeance. But what has the Bishop to say to an exhibition that can only be due to the existence, or the desire to create, a state of superstition, from which Englishmen pride themselves on being free. It is generally supposed that one must journey to Ober Ammergau now-a-days to see a miracle play, but apparently it will soon be unnecessary to go farther than Lavender-hill.

—Same: We are glad to hear that the Rev. W. Haslam, formerly Incumbent of Curzon Chapel, Mayfair, London, is conducting a week of Mission Services at Trinity Church, Rome. He began on Sunday last, and will close on Sunday next. As he has been much used of God in some places, we trust our readers will pray that he may be specially blessed in the great city of the Christian Apostacy.

—Same; A telegram from San Francisco announces that the Chinese Foreign Minister has agreed to pay 25,000 dols. as damages to the American missionaries who suffered losses during the recent Ching-Kiang riots.

—Same: We are glad to see that the *Indian Churchman*, though conducted in the interests of the High Church party, administers a severe rebuke to Protestants who sent their children to be educated by Roman Catholics. It says: From time to time complaints are made by Protestant parents, who have sent their children to Roman schools, especially in convents, that the children have been perverted, and induced to join the Roman Church. We must confess that we have very little sympathy with such complaints. If Protestants will send their children to such schools they do so with their eyes open. It is all nonsense to talk of the superiority of convent schools in the present day. There was a time we are quite ready to grant, when convent schools took the lead in educational matters, all honour to them for so doing; but that they had passed away, and there are now abundance of good schools where no Roman errors are taught. If, then, Protestants will send their children where they know full well they are likely to be perverted, all we can say is that it serves them right when the accident happens. But what is the real secret of these conversions which are common enough in India? We believe it is as often as not owing to the want of religion at home. The child goes to school, and has the spectacle set before it of a very real and steady devotion, and a life of true self-sacrifice. There may be errors in this devotion; but the child cannot detect them. In the holidays, when at home, a very different example is set before the child. Perhaps there is a godless father and a worldly mother. No family prayers—in short, no objective religion at all. And the better the nature of the child the more thoroughly does it revolt against such a state of things. Our only wonder is that far more children are not thus perverted. The responsibility rests on the parents—too often on their culpable neglect and shortcomings.

TUESDAY, FEBRUARY 1.

—*Times of India*: Mr. H. M. Stanley was, on the 13th ult., presented with the freedom of the City of London. At a subsequent luncheon at the Mansion House he gave some particulars of his expedition for the relief of Emin Pasha. He said that he would proceed from England on the 20th inst. to Zanzibar, and, if he found there a steamer for the Congo, he would take the Congo route; but, if he did not find a steamer there, he proposed to take the risks of the journey inland from Zanzibar. For the sake of the expedition itself it did not matter what route was taken; but for the sake of the women and the children who had to be rescued along with Emin Pasha, it did matter greatly; and the best way to bring these back was by way of the Congo.

—*Bombay Gazette*; During the past few months (writes a correspondent of the *Times*) the Chinese authorities in various parts of the empire have issued proclamation to the people calling on them to live at peace with Christian missionaries and converts, and explaining that the Christian religion teaches men to do right, and should therefore be respected. These documents have been published in so many parts of China, that it is probable that every viceroy in the eighteen provinces has received instructions on the subject, and that there is a concerted movement throughout the empire to bring all classes of the population to a knowledge of the dangers of persecuting missionaries and native Christians, and to remove popular delusions respecting the objects and teachings of Christian missionaries.

—Father McGlynn, who was summoned from New York to Rome by the Pope, to explain his advocacy of Mr. Henry George's land theories, has declined to comply with the request of his Holiness.

—Same: Two misers, one reported to be a millionaire, have been found frozen to death in their home at Philadelphia. Large quantities of money and valuable securities where found in the house, and there was coal in the cellar. They had been dead for three days.

—Same: A Berlin correspondent telegraphs that confirmation has reached Bremen of the death, near the Orange River, of Herr Luderitz, who was the first to give the impulse to German colonization in South-West Africa.

—Same: It is satisfactory to know, says the *Indian Engineer*, that there is a probability of something being done, at last, to improve the Rajputana-Malwa Railway. We learn that estimates showing the comparative cost of doubling the present narrow gunge line, and of converting it into a road gauge line, have been ordered to be prepared, and that Colonel

Pemberten, R. E., Consulting Engineer for Guaranteed Railways, has been deputed to go over the line and issue any general instructions that may be required, regarding the preparation of these estimates. The inconveniences arising out of break of gauge are so considerable, and the delay and expense so much greater than would be the case if the Rajputana Malwa Railway were of the same gauge as the Bombay, Baroda and Central India Railway, that we hope the conversion of the line into a broad gauge will be decided upon in preference to making a double line on the present narrow gauge.

Wednesday, February 2.

—*Bombay Gazette:* It is reported from Umballa that a serious affray took place there, the other day, between a couple of soldiers belonging to the Queen's Bays and some native villagers. The two soldiers went out for purposes of sport, to a village called Shahpore, about eight or nine miles out on the Umballa-Delhi Road, and while there, shot a pigeon, a proceeding which appears to have given the villagers great offence, for they showed their resentment by mobbing and actually ill-treating the soldiers. It is said that in the struggle, the gun carried by one of the men accidently went off, wounding a native in the groin. The attack was, the Lahore paper is assured, altogether unprovoked. The soldiers were severely maltreated, and both of them are at present lying in hospital, owing to the serious injuries sustained.

—*Times of India*; Calcutta, February 1: Yesterday Lady Dufferin, in the presence of a large company, opened the Ezra Hospital for Jews. The Lieutenant-Governor opened the proceedings by stating the object of the hospital. At the conclusion Lady Dufferin said:—"I now declare the Ezra Hospital to be open. I wish it all success and prosperity." Mrs. Ezra's little girl presented Lady Dufferin with a gold key, manufactured at the Palais Royal, Paris. Her Excellency then opened the main door and completed the ceremony.

—Same: Mr. B. H. Chester, Professor of the Doveton College, one of the two honorary secretaries of the Madras Fair, gave some important evidence at the sitting of the court of enquiry on Saturday. He said that he was sure he saw the second fire almost immediately after the first fire, because he at once thought that it was the work of incendiarism. He continued:—"We had a most rowdy lot last year; there were troublesome sepoys and then certain minstrels whom I had declined to allow to perform, and then again certain dissatisfied people who had been disqualified for the sports. Besides this, I had been daily receiving anonymous letters telling me that if I did not change certain gate-keepers I should have to look out. Sepoys from the 4th Pioneers and the 7th M. I. were very rowdy and uttered all kinds of threats, saying they would kill us and make it warm and uncomfortable to us. The expression 'kill' occurred more than once. I destroyed all the anonymous letters I had received. There was a sepoy patrol, with ball ammunition, at each gate to keep sepoys out of the Park. The day the Governor came to the Fair they were exceedingly troublesome and beat the police and people. I applied through Col. McLeod for a European military patrol during the Fair, and I got them. We wanted them chiefly in the bandstand enclosure to keep soldiers in order. All this trouble in connection with sepoys, minstrels, anonymous letters, &c., caused me to believe that the fire was the work of incendiarism."

Thursday, February 3.

—*Bombay Gazette;* Rangoon, Feb 2: A fire broke out at Ningyan yesterday afternoon, destroying fifty houses. The military and police were quickly on the spot, and extinguished the flames in an hour and a half. There was no disturbance, nor any damage to the Government buildings, and no lives were lost. The fire was probably accidental. Arrangements are being made to provide assistance for the sufferers.

—The Burmese here are making great preparations for the reception of the Buddhist Archbishop. The Government have subscribed Rs. 500 towards the expenses.

—A public meeting will be held on Saturday to organize a Burma Branch Committee to cooperate with the Home Committee in the Women's Jubilee offering.

—*Times of India*: If we are to credit the statements of a correspondent, who writes to a Madras paper, the rat threatens to be as destructive in the Neilgherries as the rabbit is in Australia. The hills are overrun by them. The fields of the ryots are honey-combed by them. On estates hundreds of tea trees have been uprooted by them, and bushels of coffee may be gathered that has been picked by them. Growers of potatoes and vegetables have had their crops destroyed by them, and residents and visitors have experienced what a pest they have become in the houses. It is suggested that the breeding of such birds as the eagle, the hawk, and the owl, which prey upon rats, should be encouraged. At present the Neilgherries Game Association offers rewards for the destruction of such birds.

—*Vanity Fair* says that the appointment of the Rev. Father Porter, S. J., as Archbishop of Bombay "is a very strong step, for it means handing over Bombay to the Jesuit Fathers for ever and a day. It is not commonly known that one objection which Roman Catholic Bishops raise to allowing Jesuits to found schools or build churches in their dioceses is that, once the Jesuit is in, he cannot be got out again. The Bishops only can prevent him from gaining a footing—and this, to do them justice, almost all the English Bishops (Cardinal Manning most of all) consistently do. Of course, the new Archbishop of Bombay will do just the reverse, and under *his* rule his *confreres* will be so securely established there that any future Secular Archbishop will find himself very much at the mercy of his 'Regular' clergy." *Vanity Fair* does not appear to be aware that the Jesuits have long had important missions in Bombay.

—Dr. John Reid is said to have discovered in Australia a new anæsthetic which is made from the juice of the *Euphorbia drummondii*, and has been christened Drumine. It is said to act almost entirely by paralysing the sensitive nerves, and causes no excitement in the patients.

—The *Englishman* states that with characteristic generosity, Nawab Ashanoola, of Dacca, has presented a donation of Rs. 5,000 to the town of Barisal to be applied to some scheme by which the female ward attached to the charitable dispensary of the town may be permanently benefited. It was only recently that another town in Eastern Bengal, Comilla, benefited by a similar donation from the same source.

—The s. s. *Verona*, with English mails, left Aden for Bombay, Wednesday, 4 p. m., and the s. s *Australia*, for Colombo and Calcutta, at 5 a. m.

Friday, February 4.

—*Times of India*: The American House of Representatives on the 12th ult. passed, without division, a Bill for the suppression of polygamy in the territory of Utah. The Bill is a substitute for that passed by the Senate, though it aims at similar results. It is believed that the Senate will accept the House Bill. Among the provisions of the latter are these—polygamy is declared to be a felony. The chief Financial Corporations of the Mormons are dissolved, and the Attorney-General is directed to wind them up by process of the courts. Polygamists are made ineligible to vote. All voters in Utah are to be required to take an oath to obey the laws of the United States, and especially the laws against polygamy. Woman suffrage in Utah is abolished. Lawful wives and husbands are made competent witnesses against persons accused of polygamy. It looks now as if this scourge of the West would be effaced, though the enforcement of such laws will probably lead to some interesting and picturesque proceedings.

—*Bombay Gazette:* Telegrams from Toledo announce that the Alcazar has been destroyed by fire. The flames were first discovered in the library, and rapidly spread over the entire palace. According to some authorities the, Alcazar dates from the time of Wamba, in the fourth century, when Toledo was captured by Alfonso VI. The Alcazar, dominating the entire city, was converted into a fortress, the garrison being commanded by the Cid, so as to overawe the turbulent Moors. In the sixteenth century Charles V. converted it into a magnificent palace, and it was one of his favourite residences. In 1710 some German, Portuguese, and English mercenaries under the Archduke Charles occupied it, and on leaving, set it on fire, some of the walls being left standing. Ever since it has been from time to time in course of restoration, and in recent times larger sums have been expended until the work was completed in 1882. From the historical, artistic, and national point of view the destruction of the Alcazar is a great disaster. It is doubtful whether the present Government can undertake the rebuilding of it.

—*Behar Herald:* The praiseworthy endeavour of Lady Dufferin, in furtherance of the cause of supplying medical aid to the female of India cannot be too highly commended. It is calculated to supply a great want in India, where our Purda females die in number, because they cannot by any means be prevailed on to consult doctors of the other sex for medical aid. On the 26th January last, there was a grand meeting in aid of the funds presided over by the Viceroy. It was a complete success, and we hope the Viceroy's and Lady Dufferin's appeal in aid of the funds on the occasion of the Jubilee will meet with an universal response. The Prince and Princess of Wales, the Governor of Madras, and Lady Susan Bourke have during the year become vice-patrons of the Association, which now numbers among its member 30 Life-councillors or donors of Rs. 5,000 and upwards, and 237 Life-members or donors of Rs. 500 and upwards. The Central Fund on the 18th January, 1886, brought forward a balance of Rs. 1,46,188, and since that date Rs. 76,109 have been received, raising the capital sum to Rs. 2,22,297. Of this amount two lakhs have been invested, and Rs. 14,575 spent on the objects of the Association. A sum of £641 was also paid into Coutts's Bank on behalf of the Fund. The annual income of the Central Fund is now estimated at Rs. 19,450 in addition to which it receives Rs 2,400 a year in trust to be devoted to special objects designated by the donors.

—Same: The Nizam of Hyderabad celebrates the Jubilee by founding a Victoria Zenana Hospital for purda women.

—Deaths during the week, 401.

Selections.

THE SUBSTITUTE.

Substitution and imputation are doctrines which offend the natural reason, and call out more violent opposition from rational thinkers, so called, than almost any that can be named. But how striking and constant the illustrations of this truth in common life.—The innocent dying for the guilty is one of the most common occurrences. The lamb slain to give us

food, the soldier dying for his country—how many analogies at once suggest themselves as we begin to think upon this theme. How beautiful and touching the following from the sorrowful chapters of slave-history in our own country:—

Years ago, when the slavery was permitted in America, a strange incident took place. A lady who owned slaves, and had educated and treated them kindly, suddenly died, when the estate was sold by her trustees in order that the money it fetched might be divided amongst her numerous relatives. In the auctioneer's advertisement, the slaves—men, women, and little children—were treated in the same way as the horses and cows, only considered more valuable. In the list was:—

Lot 41.—Julia; a beautiful young woman, aged fifteen, fairly educated, almost white, perfect in form, teeth sound, hair three feet long, and without a fault.

Unknown to her, a free colored young man thought of her very much, and intended to save up money to buy her from slavery, and try to win her to be his wife, having already saved nearly a hundred dollars for that object. In strength he was almost a giant, and in trade a skilful joiner who had a good prospect of making money. It was a terrible blow when he read the advertisement of the sale, but he quickly resolved what to do. He was present at the auction, and when Julia was ordered to step on the block, the crowd pushed nearer to view her. The bidding commenced, and she was finally "knocked down" for $750 to a cruel looking man, who at once paid the money, and having taken possession of her, led her away as if she had been nothing more than a beautiful two-legged beast. The young giant followed, and at a convenient opportunity, showing himself to the slave-owner, offered to take the place of the heart-broken girl. The man at first would not hear of it, though he admitted the young joiner was worth five times more than he had given for the girl. At length he consented to the exchange. Legal papers were drawn up, and when the substitute placed "the freedom" in the hands of the astonished girl, together with his $100, he gently said, "Julia, in your future for my sake keep from all wrong; while I live, I shall always feel glad that I have taken your place, and one day we shall meet each other again before the throne of God, when we shall both be free for evermore!" And with another word, "Farewell!" spoken gently but sadly, he turned away—a slave! Still a mighty joy filled his heart, and though the skin of his face was almost black, there was a glory in his expression which astonished his master, and almost made him afraid. On the journey up the Mississippi the steamer came in collision with a huge raft of wood, and in the confusion several passengers were drowned, one of them being the newly-made slave. His owner returned to New Orleans to claim the girl as his slave, but believing she was free through the substitute, she resisted him, and at once ran to the judge. The decision was, that as the slave-owner had accepted the joiner in exchange for the girl, she was free; and she left the court, saying to the master who had sought to drag her away, "The law says I am free, for he whom I shall forever love took my place and made me free!"

That touching story will help you to see that your soul is free from the penalty to which you are condemned, *if you believe* the Gospel which proclaims it. Had the girl not believed that the substitution of the other had given her freedom, she would have allowed herself to be dragged into slavery. She believed that the act of the other one had given her a just claim to be a free woman, and the law upheld her. Likewise, the gospel declares that God's dear Son took our place, and laid down his life for us and that whosoever believes this shall be upheld in salvation by the power of God.—(*The Watchword.*)

THOSE D. D.'S.

Not the Doctors of Divinity, but a class whose divinity needs doctoring. I mean the DEBT-DEFERRERS. There is a member of the ———Church in———who has owed—— Rupees to a Native servant for——months Again and again the poor servant goes for it, but in vain. Debt-deferrer perpetually procrastinates.

What can be done? Who will take up the cause of a poor servant? It is only a trifle,—perhaps a fortieth part of what the Sahib gets. I once ventured to call the attention of a pious man to a small amount he owed a poor Native. To put it in the quietest way possible I just noted down a few Scripture references on a slip of paper, and sent it in. The "Word was fire" that time, sure enough! And fire with powder in it!! With Sinaitic expression I was informed that the religions official allowed no outside interference with his domestic concerns! &c! &c!

As several Bereans have never discovered those Golden Texts, I will give them here:—

The wages of him that is hired, shall not abide with thee all night until the morning.—Lev xix. 13.

Thou shalt not oppress an hired servant that is poor and needy. . . . At his day shalt thou give him his hire, &c—Deut xxiv 14, 15.

And I will come near to you in judgment: and I will be a swift witness against . . . those that oppress the hireling in his wages.—Mal. iii, 5.

Also James v. 4.

Ah these religions Debt-deferrers, they preach plainer sermons than most of the other D. Ds. The Native servants, bazaar-men, and others can understand the "religion" of those Sunday saints who spend every month by scores and hundreds, but cannot afford to pay up their units and tens. To them it is a gospel of deceit, avarice and hypocrisy. They can appreciate it well, because they have had so much in their old heathen religions. And when this grand Christianity is displayed before them, and many of its professed earnest followers thus mock its teachings, the poor Native is thus confirmed in his heathenism, or driven off into infidelity.

God is in earnest when He says: "*Owe no man anything, but to love one another.*"

W. Jayjee.

AN AUTOBIOGRAPHY.

BY REV. J HUDSON TAYLOR.

Founder and Director of the China Inland Mission.

Fifth Paper.

I shall not attempt to detail the ways in which God was pleased—often to my surprise, as well as to my delight—to help me from time to time. I found I could not live quite so economically in London as in Hull. I shared a room with a cousin, but had to provide myself with board; and after various experiences and attempts, I found that my most economical way was to live almost exclusively on brown bread and water. In this way I made what God gave me go as far as possible. Some of my expenses I could not diminish, but living expenses were largely in my own power. A large twopenny loaf of brown bread, purchased daily on my long walk of four miles from the hospital, furnished me with supper and breakfast, and on that diet I managed to walk eight or nine miles a day, besides being a good deal on foot while attending the practice of the hospital and medical school.

Just one incident that occurred about this time I will refer to. The husband of my former landlady was chief officer of a ship that sailed out of London. By receiving for her his half-pay monthly and remitting it to her, I saved her a commission. I had been sending it to her several months, when she wrote to me, asking me to obtain the money as early as possible that month, and forward it to her, as her rent was coming due, and she depended upon that for the means of paying it. The request came to me at an inconvenient time. I was working very hard preparing for an examination in the hope of obtaining a scholarship which would, of course, be of service to me, and I felt that I could not afford the time to go during the busiest part of the day to the city and procure this month's half-pay. I had, however, sufficient in hand to enable me to send it, and I did so, purposing after the examination to go and draw the money to recoup myself.

Before the examination I found one day that the medical school was closed, on account of the funeral of the Duke of Wellington. I had, therefore, an opportunity of going at once to the office, which was situated in a street out of Cheapside, and applying for the amount due. To my surprise and dismay, the clerk told me that he could not pay it, as the officer in question had run away from his ship and gone to the gold diggings. "Well," I replied, "that is very inconvenient for me, for I have already advanced the money and sent it, and I know his wife will have no means of repaying me."

The clerk told me he was sorry for me, but he could, of course, only act on his orders; so there was no help for me in that direction. However, a little more time and thought brought the comforting conclusion to my mind, that as I was depending on the Lord for all things, and His means were not limited, it was a small matter being brought a little sooner to the position of needing supplies from Him; so the joy and the peace were not long interfered with.

THROUGH DEATH TO LIFE.

Very soon after this—I am not sure that it was not the very night on which this occurred—while sewing together some sheets of paper on which I took notes of lectures, I pricked the first finger of my right hand with the needle, and in a few moments forgot all about it. The next day at the hospital I continued dissecting as before. The body was that of a person who had died of a bad fever, and was more than usually disagreeable and dangerous. I need scarcely say that we who were at work upon it dissected with more than ordinary care, knowing that the slightest scratch or abrasion would cost us our lives. Before the morning was far advanced, I began to feel very weary and unwell, and while walking through the surgical wards at noon, I was obliged to run out of one ward, being very sick, a most unusual circumstance with me, as I took little enough food, and nothing that was likely to disagree with me. After being faint for a little time, a draught of cold water revived me, and I was able to rejoin the pupils. I became more and more unwell, however, and ere an afternoon lecture on surgery was over, it was impossible to hold the pencil and continue to take notes. By the time the next lecture was through, my whole arm and right side were full of severe pain, and I was both looking and feeling very ill.

Finding that I could not resume my work, I went into the room to bind up the portion that I was dissecting and put away my apparatus, and said to the demonstrator, who was a very skilful surgeon, "I cannot think what has come over me," describing the symptoms to him. "Why," he said, "it is clear enough, you must have cut yourself in dissecting; you know very well this is a case of malignant fever." I assured him that I had been very careful, and was quite certain that, I had had no cut or scratch. "Well" he said, "you must certainly have had one," and he very closely scanned my hand, but in vain.

All at once it occurred to me that I had pricked my finger the night before, and I asked him it was possible a prick from a needle the night before could be unclosed. His opinion was that this was probably the cause of trouble and he advised me to get a hansom and drive

home as fast as I could, and arrange my affairs forthwith, "For," he said. "you are a dead man."

I felt very sorry that I could not go to China; but very soon after the thought came over me, "Unless I am much mistaken, I have work to do in China, and I shall not die." I was glad, however, to take opportunity of testifying to my medical friend, who was a very capable surgeon but a confirmed sceptic as to religious things, of the joy that the prospect of perhaps being soon with my Master gave me, telling him, however, that I did not think I should die, as unless I was greatly mistaken, I had work to do in China, and if so however severe the struggle, I must be brought through it.

"Well," he said, "that is all very well, but you get a hansom and drive home as fast as you can. You have not any time to lose; you will soon be incapable of winding up your affairs." I smiled a little at the idea of my driving home in a "hansom" (by this time my means were too exhausted to allow of that), and I set out to walk home, if possible. Before long, however, my strength gave way, and I felt it would be impossible to reach home by walking. Availing myself of an omnibus from Whitechapel Church to Farringdon Street, and another from Farringdon Street onwards, I reached, in great suffering, the neighbourhood of Soho Square, behind which I lived. On going into the house I got some hot water from the servant, and exhorting her very earnestly—literally as a dying man—to accept eternal life as the gift of God through Jesus Christ, I bathed my hand, and lanced the finger, hoping to let out some of the poisoned blood. The pain was very severe, and I fainted away, and was for some time unconscious—so long, that when I came to myself, I found that I had been carried to bed. An uncle of mine, who lived near and had come in, had sent for his own medical man (an assistant-surgeon of the Westminister Hospital) to attend me. I told my uncle that medical aid would be of no service to me, and that I did not wish to go to the expense of it. However, he quieted me on the score that he had sent for his own medical man, and the bill would be charged to himself. When the surgeon came and learnt all particulars, he gave his advice, and said to me, "Well, if you have been living moderately you *may* pull through but if you have been going in for beer and that sort of thing, there is no manner of chance for you." I thought that if sober living was to do anything for me, few would have a better chance, as nothing but bread and water had been my diet for a good while past. I told him I had lived very abstemiously, and found that it helped me in study. Well now," he said, "you must keep up your strength, for it will be a pretty hard struggle," and he ordered me a bottle of portwine every day and as many chops as I could consume!

I was very much concerned, notwithstanding the agony I suffered, that my dear parents should not be made acquainted with my state. Thought and prayer had satisfied me that I was not going to die. I had work to do in China, and if my dear parents came up and found me in that condition, I should lose the opportunity of seeing how God was going to work for me, now that my money was come to an end, or nearly so. So, after prayer for guidance, I asked and obtained a promise from my uncle and cousin not to write to my parents, but to leave me to communicate with them myself. I felt it was a very distinct answer to prayer when they gave me their promise; and I took care myself to defer all communication with them until the crisis was past, and the worst of the attack was over. They at home knew that I was working hard for an examination, and did not wonder at my silence.

The days and nights slowly passed along, but at length, after several weeks, I was sufficiently restored to get downstairs and lie on the sofa, and then I learned that two men—not from the same hospital—who had had dissection wounds at the same time as myself, had both succumbed, while I was spared, as I fully believed in answer to prayer, to do work for God in China.

HOLY INDIGNATION.

REV. JOHN THOMPSON.

"PROVOKED beyond measure," "very indignant," "don't know when I have been so angry," "so incensed that I scarcely know what to do with myself," "don't know when I felt so hateful," "felt as though I would like to have knocked him down," etc, etc. We sometimes hear expressions somewhat similar to these from professing Christians, and as Christians are not supposed to be sinning and repenting by indulgence in evil tempers, we must hope that these are exaggerated expressions of feelings of displeasure and that such expressions only mean a holy indignation at wrong doing. At least, for the sake of charity, let us hope that nothing more is meant. It may, however, require a very thick mantle of charity to enable us to put such a construction on such strong utterances. It is certainly possible to have such clear perceptions of right and wrong emotions as will enable us to distinguish with clearness between sinful tempers and holy indignation. In giving our thoughts on this subject we will notice,

1st. That in holy indignation there is the entire absence of any inclination to resentment, and the heart cannot take the least shade of pleasure in any evil that may befall a supposed enemy. Jesus had abundance of opportunities, but He never resented an injury. He was as plain in dealing with the mistakes of His friends as with the wrong doing of His enemies.

2d. Holy indignation never interferes with a spirit of forgiveness. If there can be found any place for a forgiving spirit, a holy soul is sure to find it out. Jesus found a place for the spirit of forgiveness to the ignorance of His crucifiers, and hence He prayed, "Father, forgive them, for they know not what they do." Holy souls keep a sharp look-out for a place for the spirit of forgiveness, and they delight in mercy.

3d. Holy indignation does not interfere with the spirit of prayer. Holy souls are enabled under the most intense cases of provocation to bring all their grievances to God in a sweet spirit of prayer for divine direction. If anger is of such a nature as to disqualify us for calm, deliberate, sweet-spirited prayer for God's blessing upon any proposed action contemplated towards a supposed enemy, then surely something is wrong in the heart.

4th. Holy indignation is not under the control of prejudice, and does not bias the intellectual perceptions, judgment and will against the supposed enemy. Prejudice in holy souls is not permitted to do injustice to the most flagrant offender. What is sometimes called by the mild name of prejudice is simply foul hatred, and needs to be carefully guarded against. Holy souls are freed from all prejudice of this sort.

5th. Holy indignation is not hasty and impulsive. It calmly waits for the proper time to speak, and if in the nature of the case good is to be accomplished by months or even years of silence, it calmly waits God's time for speech or action, and when that time comes both words and actions are noted for calmness and deliberation. Holy souls have gained a great victory in thus being willing to suffer and wait God's time for deliverance.

6th. Holy indignation never gets the pouts. It bears children who are too young to know the full meaning of the words they employ, say, "Now I will be mad at you," or, "I will not speak to you," but the feeling represented by these words never finds a place in holy souls. Holy indignation is polite and kind, and ever waiting for opportunities to befriend the worst of enemies. When this is not the case, something is wrong.

7th. Holy indignation never exaggerates the doings of supposed enemies. It aims to put the best possible construction upon all they say and do. This is the way it treats even enemies to holiness. It is not on the hunt for enemies, and is reluctant to be compelled to find out that holiness can have enemies and when forced to see this enmity secretly bears the burden, unless God can be glorified and good can be accomplished by words of reproof or censure.

8th. Holy indignation is in harmony with the divine displeasure. It hates what God hates, and loves what God loves. Hence it is never found to be in sympathy with unholiness, and hence it is in love with holiness, as God is in love with holiness, no difference where it may be found. God sees and loves exhibitions of holiness in our holiness meetings, but it is none the less lovely to Him if found in the street pounding cobble-stones, or at the wharf amidst the curses and profanity of wicked men waiting for an opportunity to load or unload the drays. If holiness has an existence God will find it and love it, no difference where it is found. Holy souls, as far as it is possible for the human to imitate the divine, will be in full sympathy with what God loves and hates.

9th. Holy indignation is the result of grace and not of human discipline. The antagonisms to holy indignation from depravity are such that nothing but the all-powerful efficacy of the cleansing blood of Jesus can ever bring the heart into this state of blessedness. Let all who read this article join me in everlasting hallelujahs of praise to God that there is efficacy in the cleansing fountain to supply this great grace to the utmost of our need. And let all the people say Amen, and Amen. —(*Chr. Standard.*)

ALL OF GRACE.

BY MR. C. H. SPURGEON.

"FOR by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Eph. ii. 8.

Of the things which I have spoken unto you these many years this is the sum. Within the circle of these words my theology is contained, so far as it refers to the salvation of men. I rejoice also to remember that those of my family who were ministers of Christ before me preached this doctrine, and none other.

I am led to remember this by the fact that a somewhat singular circumstance, recorded in my memory, connects this text with myself and my grandfather. It is now long years ago. I was announced to preach in a certain country town in the eastern counties. It does not often happen to me to be behind time, for I feel that punctuality is one of those little virtues which may prevent great sins. But we have no control over railway delays and break-downs; and so it happened that I reached the appointed place considerably behind the time. Like sensible people, they had begun their worship, and had proceeded as far as the sermon. As I neared the chapel, I perceived that some one was in the pulpit preaching, and who should the preacher be but my dear and venerable grandfather? He saw me as I came in at the front door, and made my way up the aisle, and at once he said "Here comes my grandson! He may preach the Gospel better than I can, but he cannot preach a better Gospel; can you, Charles?" As I made my way through the throng, I answered, "You can preach better than I can. Pray go on." But he would not agree to *that*. I must take the sermon, and so I did, going on with the subject there and then, just where he left off.

"There" said he, "I was preaching on 'For by grace are ye saved.' I have been setting forth the source and fountain-head of salvation; and I am now showing them the channel of it, 'through faith.' Now you take it up, and go on." I am so much at home with these glorious truths that I could not feel any difficulty in taking from my grandfather the thread of his discourse, and joining my thread to it, so as to continue without a break. Our agreement in the things of God made it easy for us to be joint-preachers of the same discourse. I went on with "through faith," and then I proceeded to the next point, "and that not of yourselves." Upon this I was explaining the weakness and inability of human nature, and the certainty that salvation could not be of ourselves, when I had my coat-tail pulled, and my well-beloved grandsire took his turn again. When I spoke of our depraved human nature, the good old man said, "I know most about that, dear friends;" and so he took up the parable, and for the next five minutes set forth a solemn and humbling description of our lost estate, the depravity of our nature, and the spiritual death under which we were found. When he had said his say in a very gracious manner, his grandson was allowed to go on again, to the dear old man's great delight; far now and then he would say, in a gentle tone, "Good! Good!!" Once he said, "Tell them that again, Charles," and of course I did tell them that again. It was a happy exercise to me to take my share in bearing witness to truths of such vital importance, which are so deeply impressed upon my heart. While announcing this text I seem to hear that dear voice, which has been so long lost to earth, saying to me, "Tell them that again." I am not contradicting the testimony of forefathers who are now with God.

I preach the doctrines of grace because I believe them to be true; because I see them in the Scriptures; because my experience endears them to me; and because I see the holy result of them in believers. I confess they are none the less dear to me because the advanced school despises them: I should never think it a recommendation of a doctrine that it was new. Those truths which have enlightened so many ages appear to me to be ordained to remain throughout eternity. The doctrine which I preach to you is that of the Puritans: it is the doctrine of Calvin, the doctrine of Augustine, the doctrine of Paul, the doctrine of the Holy Ghost. The Author and Finisher of our faith Himself taught most blessed truth which well agreed with our text. The doctrine of grace is the substance of the testimony of Jesus.—(*Sword and Trowel.*)

DOING YOUR UTMOST FOR GOD.

Few Christians do their utmost for God. This is true of them in their individual capacity. It is true of the aggregate of Christians. It is true in regard to giving and doing. Few give to the extent of their ability; many do not give up to the measure of self-indulgence in needless luxuries. Few toil in the Master's service with the diligence and faithfulness they employ in worldly matters. These are confessions that the facts in the case compel and justify.

The people of God on earth are responsible for results, and for the reason, that within their easy reach are faculties sufficient to enable them to do all that is required at their hands. There is no excuse for weakness or insufficiency, much less for indifference and neglect. Diligent in business, fervent in spirit, serving the Lord. These are the three characteristics that ought to mark the lives of all professing Christians. Idleness, when one has health and strength, is beyond the range of apology. Laziness is a sin; there is nothing of the Christ-spirit in it or about it. Zeal for God and His cause, fervency of spirit in all enterprises that have relation to the advancement of the kingdom of Christ on earth, must be possessed by all who profess to be followers of the Lord Jesus, if they would make men see that spirit and profession and heart are in perfect accord. All this and more is true in regard to serving God. Those that worship Him must do it in spirit and truth.—(*Bishop W. F. Mallalieu.*)

SHUT OUT.

Several years ago we heard an old minister relate the following incident:—

He had preached the Word for many a year in a wood, hard by a beautiful village in the Inverneasshire Highland, and it was his invariable custom, on dismissing his own congregation, to repair to the Baptist chapel in this village to partake of the Lord's Supper with the people assembled there. It was then usual to shut the gates during the service, in order that communicants might be saved from disturbance.

On one occasion the good minister detained his hearers a little over time, and consequently had to hurry to the chapel. As he drew near, he saw the doorkeeper close the door and retire within. He called to him, quickening his pace at the same time, but his cry was not heard. He came up just in time to hear the door fastened within. He walked round the chapel, looking up at the windows, but could gain no admittance; there was only one door, and that door was shut. He listened and heard them singing, and thought how happy God's people were inside, while he himself was shut out. The circumstances made an impression upon him at the time which he could never afterwards forget, and he was led to ask himself the question, "Shall it be so at the last? Shall I come up to the gate of heaven only in time to be too late, to find the last ransomed one admitted, and the door everlastingly shut?"—(*Spurgeon.*)

BOOKLESS HOMES.

We form judgments of men from little things about their houses, of which the owner, perhaps, never thinks. Flowers about a rich man's house may signify only that he has a good gardener, or that he has refined neighbours, and does what he sees them do. But men are not accustomed to buy books unless they want them. If, on visiting the dwelling of a man of slender means, we find that he contents himself with cheap carpets and very plain furniture in order that he may buy books, he rises at once in our esteem. Books are not made for furniture; but there is nothing else that so beautifully furnishes a house. The plainest row of books that cloth or paper ever cover is more significant of refinement than the most elaborately carved *etagere* or side-board.

Give us a house furnished with books rather than costly furniture—both, if you can, but books at any rate. To spend several days in a friend's house, and hunger for something to read, while you are treading on costly carpets and sitting on luxurious chairs and sleeping upon down is as if one were bribing your body for the sake of cheating your mind.

Books are the windows through which the soul looks out. A house without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. Children learn to read by being in the presence of books. The love of knowledge comes with reading; and grows upon it; and the love of knowledge in a young mind is almost a warrant against the inferior excitement of passion and vices.

Let us pity those poor rich men who live barrenly in great bookless houses. Let us congratulate the poor that in our day books are so cheap that a man may every year add a hundred volumes to his library for the low price of what his tobacco and his beer would cost him. Among the earliest ambitions to be excited in clerks, workmen, journeymen, and indeed among all that are struggling up in life from nothing to something, is that of owning and constantly adding to a library of good books. A little library, growing larger every year, is an honourable part of a young man's history. It is a man's duty to buy books. A library is not a luxury, but one of the necessaries of life.—(*Pittsburgh Christian Advocate.*)

THE HUMAN FAMILY.

The human family living to-day on earth consists of about 1,450,000,000 individuals; not less, probably more. These persons are distributed over the earth's surface so that now there is no considerable part where man is not found. In Asia, where he was first planted, there are now approximately 800,000,000, densely crowded; on an average 120 to the square mile. In Europe there are 350,000,000, averaging 100 to the square mile—not so crowded, but everywhere dense and at all points over-populated. In Africa there are 210,000,000. In America, North and South, there are 110,000,000 relatively thinly scattered and recent. In the Islands, large and small, probably 10,000,000. The extremes of the white and black are as five to three; the remaining 700,000,000 intermediate brown and tawny. Of the race, 500,000,000 are well clothed, that is, wear garments of some kind to cover their nakedness; 700,000,000 are semi-clothed, covering interior parts of the body; 250,000,000 are practically naked. Of the race, 500,000,000 live in houses partly furnished with the appointments of civilization; 800,000,000 in huts or caves with no furnishing; 260,000,000 have nothing that can be called a home, are barbarous and savage. The range is from the topmost round—the Anglo-Saxon civilization, which is the highest known—down to naked savagery. The portion of the race lying below the line of human condition is at the very least three-fifths of the whole, 900,000,000.—(*Philadelphia Record.*)

A NEW ENTHUSIASM FOR THE CHURCH.

By Rev. William R. Taylor, Philadelphia.

Some one said to Archdeacon Farrar, during his recent visit to this country, that the great need of America was "a new enthusiasm." The desire, frequently expressed of late for a great religious leader like Luther, or Wesley, or Whitefield, is a confession of a similiar need in the Church; for great leaders and great enthusiasms always go together.

Can it be very wide of the truth to say that a new enthusiasm for the Church might be found in a deeper realization, on her part, of spiritual death as an actual and awful fact; in the stiffening of her belief that, through the damning power of sin, unrepented of, unforsaken, and unforgiven, souls may be and are really lost? Theoretically, and perhaps actually, her belief in this doctrine has never weakened; but who preaches, who prays, who lives, now-a-days, as if it were true?

The idea of spiritual death is certainly basal in the Christian scheme. It is the background of revelation. It is a great gloomy rock rising out of the sea of human history, about which all the lights of inspiration are made to play. It was the moving occasion of the whole long series of events which issued in a completed redemption, and the command to make it known to the world. It is the implied correlative of the gospel idea. As there can be no mountains without valleys, no height without depth, so there can be no salvation without perdition, actual or in prospect. You

cannot save a man unless he is lost or in danger of being so. You cannot give him life unless he is dead or dying.

It is impressive to observe how this awful truth of man's peril lurks behind and beneath the sweetest declarations of Scripture concerning Christ's work. "The Son of man is come to seek and to save that which was lost" —then men *are* lost until they are found of him. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish"—then those who do not believe *do* perish "There is therefore now no condemnation to them which are in Christ Jesus"—then there *is* condemnation to them who are not in him. That human souls are lost through sin is a truth we cannot get away from until we get away from the gospel itself.

St. Paul says, "The wrath of God is revealed *from heaven* against all ungodliness and unrighteousness of men,"—that is, publicly, conspicuously, as if it were written in letters of flame on the sky. It is revealed in conscience. It is revealed in suffering. If every pain were given a voice, what a cry would rend the heavens!

But nothing makes perdition so believable and real as the Christian's consciousness of the guilt and the destroying power of sin. Whatever others may feel and believe, WE—you and I—know that *we* need a Saviour. We are not surer of our own existence than we are that, without a Saviour to cancel our guilty record in some way, and to deliver us from the power and practice of sin, we could never see God's face in peace. Our record would condemn us. Sin would rule us. We do not say this in a spirit of cant or mock humility. We do not say it because it is orthodox to do so, or even because the Bible affirms it. We know it. We have found it out for ourselves. It is one of those bottom facts which no subsequent knowledge or experience can change. Without a Saviour *we* at least, are lost. And we are compelled to believe the same of others; for "as in water face answereth to face, so the heart of man to man."

It is a mistake to say that out of a deeper conviction and stronger appreciation of the reality and awfulness of spiritual death, there would be born in the Church a new enthusiasm? New, of course, relatively, not absolutely; for it would be the old original enthusiasm that first moved the heart of God, that brought Christ to the earth and to the cross, and that has fired the souls of his most valiant soldiers —the enthusiasm of rescue. There is no enthusiasm more powerful and more contagious than this. A burning building, a choked mine, a shipwreck, a pestilence — anything that seriously endangers human life—never fails to evoke enthusiasm of the most heroic sort, and to enlist a host of rescuers.

All that the Church needs to-day for the stirring of a new and mighty enthusiasm is a profoundly quickened perception of the fact that perdition is as real as salvation; that men and women are lost as well as saved; that over against the life everlasting lies the death eternal; that on every hand are those whose lamps are going out in that blackness of darkness in which no light shall ever be struck. —(*Free Ch. Monthly.*)

LONELY MEN.

THERE are men who, though possessed of sympathetic natures, tender hearts, and social inclinations, are yet often obliged to walk alone. He who walks with God must of necessity walk alone. He must go when others stay; he must halt when others press on; he must turn back when others go forward; he must listen to inward voices, and heed admonitions of which others know nothing.

He cannot follow the multitude to do evil. He cannot rush lawlessly or carelessly. He has thoughts which do not enter the minds of those around him, and communings and questionings which others do not have. Sometimes he may be counted unsocial and morose Sometimes his deeper thoughts withdraw him from the fellowship and the friendship of the careless and the frivolous; and these conditions he cannot change. But though he may be alone, yet God is with him; and, walking with God, he has peace within, though there may be clouds above, and storms on every hand.

Let us not be too hasty to judge the lonely, silent, solitary men. Prophets and saints have walked alone; and men who lack the fellowship of their neighbours may often hold communion with their God.

A NECESSITY OF HUMAN LIFE.

THERE are myriads of human beings who are spending their entire strength in pursuit of mutable things—rank, wealth, fame, power, social influence, all that is collectively called *the world*. Yet it is not too much to say that no man will be diverted from these pursuits by a simple process of depreciation. The preacher may inveigh for ever against what he calls the vanities of life; he may tell that wealth is fleeting, that fame is shortlived, that power is powerless to bring joy; he may even corroborate his assertions by an appeal to the examples of history, but his assertions and appeals will be in vain as long as he preaches a negative faith. It is not enough to show that an object is unworthy; we must be prepared to supplant it by *another object*. It is not enough to destroy the false temple where the soul worships—that would be simply to leave the soul in vacancy. The human spirit *must worship something*; it can no more live without an ideal than it can live without breathing. An object of pursuit it must have, the only question is, whether it shall be good or bad. We can only prevent it from being bad by making it good. If we would free the imagination from impure images, we must fill it with pure thoughts. If we would liberate the soul from debasing influences, we must elevate it into noble sentiments.—(*Catholic Presbyterian.*)

Miscellany.

—How native teachers evangelized Polynesia, &c, by Robert Cust, *Church Missionary Intelligencer:*

The story of the evangelizing of the Islands of Polynesia and Melanesia by the agents of the London Missionary Society and Wesleyan Missionary Society is known to all. These Societies were in due course followed by the Presbyterians and the Church of England. One feature of the system of all was to train young men brought to central spots, and then send them out two and two to the different islands occupied by heathen cannibals. When the Mission ship returned the following year, it was found that these devoted men had either worked a wonderful change in the island, or had been killed and devoured. A few extracts tell the story with life-like fidelity.

In 1876 a Samoan teacher was left on the Island of Nanomanga, seventy-five miles N. W.; it was the third time that the attempt was made. In 1877 the island was visited by the missionary with great anxiety for the safety of the poor man and his wife. A canoe came off, and the Native being asked after the teacher replied in broken English, "He good man," and the teacher soon came on board, and told how the temple of the heathen god had been destroyed, that a chapel had been built, that the king and many of the chiefs had become Christians: out of the whole island 150 were Christians and 86 still heathen.

In 1840 a party of Native Christians from Samoa visited Niue, or Savage Island, in hopes of preaching the Gospel. They were not allowed to land, but three Natives came off to their ship and were conveyed to Samoa. One of them, named Peniamina, felt the power of the Gospel, and longed to convey it to his home. He tried in 1842, but failed; in 1846 he tried again. A chief of the island had come to Samoa, and being favourably impressed with Christianity, the two were conveyed to Niue The chief swam ashore, told the people that a teacher wished to come, and the chiefs agreed. The sea was so rough that no boat could be used. Peniamina put his books into a cask and jumped into the sea, and on October 26th, 1846, stood as a teacher on his own island. He was ill-treated and robbed, but his life was spared. When the Mission ship came back after two years, it was found that the work was done, that religious services had commenced, and that they were willing to receive a Samoan teacher. Paulo and his wife landed in October, 1849. At first they were dreadfully ill-treated, but they bore it with patience. Paulo laboured thirteen and a half years, and translated a portion of the New Testament into the language: he taught hundreds to write; he taught them housebuilding and carpentry; he preached the Gospel and converted a great many; he found them naked savages, he left them a community of civilized professing Christians.

After much faithful labour the Isle of Tonga was brought to Christ. The missionary urged on the Tonga teachers the claim of the neighbouring Island of Fiji for help: two of the younger and best men at once offered themselves willingly, and were sent. Teachers from Tonga Island were sent to Rotuma Island, 800 miles distant, and were the first to learn the Rotuma language and preach the Gospel.

The mortality among the Polynesian teachers, who had volunteered to carry the Gospel to the black cannibal races of Melanesia, was estimated by Bishop Selwyn, who had opportunity of seeing their work, at fifty, mostly from Samoa and Rarotonga; yet no better proof could be desired of the earnestness of the Christian converts in these islands than their readiness to volunteer for the most perilous posts in order to prepare the way for the European missionary. Of two teachers sent to New Caledonia, long before the French occupation, one asked to be removed; he feared for his life; the other was ready to stay, or try some other island; he wished to live and die in the service of Christ. It was proposed to remove him to the more peaceful Island of Maré: he replied that he might as well be killed in New Caledonia as at Maré.

In the Isle of Pines, close by, the lives of the teachers were in constant jeopardy. They were surrounded by men thirsting for their blood. "Come on," said Taunga, "kill us; we are not afraid. Close our lips in death, but remember that you will not thereby silence the Word of God." The murderers were daunted, and desisted.

Teachers often had to leave, but they tried after a season to return, and with success. When killed, they were always devoured. There were some strange contrasts. In Maré there were two teachers: one died of consumption, and the Natives wept as if he had been one of themselves, and their fear was lest the other should die also; they supplied him with food, and would not let him run any risk.

From the Island of Aniwa, in the New Hebrides, the Natives sent out three of themselves as teachers and evangelists to help to give the Gospel to a heathen island; yet about fifteen years ago all the inhabitants were heathen cannibals, in a state of nudity; now they are all professed Christians, and conduct night and morning family worship.

On the Island of Faté four Samoa teachers were left. Some died from the climate; two settled with their wives and children at the express request of the Natives, but within three weeks they were all killed and devoured. Five years later three Rarotonga teachers volunteered to renew the attempt, and succeeded, and a European missionary soon followed. At this same Island of Rarotonga, some time previously, Papeiha and another landed with their wives; but they were so ill-treated and plundered that they had to retreat. Papeiha volunteered to stay alone, and in little more than a year the entire population was engaged in building a chapel. If any attempt was made to remove a favourite teacher, the men and women rose up to retain him by force.

The people of Niua Tobatabu were anxious to spread the glad tidings of the Gospel to a neighbouring island, and they sent a canoe, which foundered, and the teacher was drowned. His body was washed ashore, and his hand still grasped a bundle of Scripture books, from which he was not parted in his watery grave: we may well believe that by the precious truths which he was so anxious to carry to others, he himself was strengthened in his last hour: the Great Master did not permit him to accomplish his loving intentions.

The Native teachers were indeed on one side weak: they could not conduct their hearers beyond the point to which they had themselves attained They could read and write, and were single-minded, believing, praying and zealous, and their labours received a manifold blessing. On the other hand, they were the best pioneers: the gap between the European and the debased savage was too great to be at once spanned. The Native teacher squatted in the hut, and told in simple words the story of Jesus; he had more opportunities of bringing the matter home to the consciences and hearts of his ignorant audience; they knew what he himself had been and now was; he could tell them what had wrought the wondrous change. There must also be in the Polynesian race a power and a dignity, for when it came to the time that the Papuans of New Guinea should be evangelized, they laughed at their dark congeners from the New Hebrides, but obeyed the Polynesians of Rarotonga and Samoa. There was a wonderful facility and readiness for talk among the Polynesians; they were not troubled with bashfulness, and they made very active agents. A visitor to the Mission remarked that at first sight it appeared strange to see a man clad in some grotesque dress, such as the old coat of a soldier, or nothing but a cotton wrapper round the loins, stand up and lead the devotions of a people; but the strangeness was all on the visitor's side. These men all occupied a good position in the estimation of their fellow-worshippers, and expressed themselves in a way that was true to the feelings and wants of all, as is evidenced by reading many of the prayers which they uttered, and which have been recorded. No attempt appears to have been made to provide for their sustenance while they were acquiring a new language totally different from their own. They had to cultivate plantations for the support of their family; all the salary which they received was about five to ten pounds per annum for the purpose of purchasing a stock of clothing. They suffered great privations from the climate, insufficient nourishment, and bad dwelling-houses, and, until the change of the dispositions of the people came, lived in constant fear for the lives of all and the honour of their females. It makes the relative position of the European missionary, with all his requirements, appear very small in the scale of consecration and devotion, when weighed in the great balance, in which all God's creatures are in His sight equal. We speak with pride of the African redeemed slave, or the first generation of redeemed slaves, standing out bravely in his new profession; but these Polynesians were something worse. It is a misfortune, not a shame, to have been a slave, but some of these teachers belonged themselves to cannibal races; they had taken part in human sacrifices, child-murder, and idolatrous abominations, and yet the grace of God had so worked upon them that they counted their lives as nothing compared to the cross of Christ; they gave a reality in the nineteenth century to the eleventh chapter of Hebrews; they were neither wise, nor great, nor powerful, but they were faithful in life and constant in death.

The Watchword: Preaching and teaching to be effective must take hold on man, as man does on God. Some sermons are fastened only at one end—they take hold of God but not of men, or they take hold of men without having any real grasp on God and his word. It is a good analysis which somebody has made for the text "Preach the Word."

Preach.
Reach.
Each.

Let us really preach not listen: let us so preach as to reach our hearts; not in the mass merely but each individually.

—Seed sowing and reaping may be very widely separated, but God has joined them together by a law which cannot be broken. There is a wonderful vitality in a seed of gospel truth: and the following is a striking demonstration of the fact:—

A dying publican's wife, in England, recently gave the following encouraging testimony, as narrated by the evangelist who visited her. He says: "I was asked to go to a public house in Nottingham and see the landlord's wife, who was dying. I found her rejoicing in Christ as her Saviour. I asked her how she had found the Lord. "Reading that," she replied, handing me a torn piece of newspaper. I looked at it and found that it was part of an American newspaper containing an extract from one of Spurgeon's sermons, which extract had been the means of her conversion. "Where did you get newspaper from? I asked. She anwered: "It was wrapped round a parcel which was sent me from Australia." Talk about the hidden life of a good seed! Think of that—a sermon preached in London, conveyed to America, an extract reprinted in a newspaper there, that paper sent to Australia, part torn off (as we should say, accidentally) for the parcel despatched to England, and after all its wanderings, conveying the message of salvation to that woman's soul. God's word shall not return unto Him void.

—*Methodist Recorder*: There is nothing in denominational loyalty inconsistent with loyalty to Christ. A man's own church is the place where God has called him to work, and he should love his work, and feel his responsibility for its performance. A man who does not love his own church will not love any other; a man who neglects his work at home can not be relied upon for work abroad. In a grand army there are many divisions, regiments and companies, and each man is expected to be especially interested in his own company, and faithful in the performance of his duties as a member of it. It is in this way that he contributes what he can to the success, not only of his own company, but of every company, regiment and division in the army. So it is in regard to the church of Christ. Christian people are divided into various denominations; and every man should feel a special interest in that division of Christian workers with which he is identified. The success of one church is so much toward the success of the general cause which all true churches are labouring to promote. Having selected your church home, be true to its interests and do what you can to build it up. Unfaithfulness to one's church is often the result of unfaithfulness to Christ.

—A. Lowrey, D. D., in *Divine Life*: It is a great mistake to suppose that the enjoyment of religion is the antithesis of the enjoyment of nature and terrestrial things. It is equally absurd to imagine that a sinner can extract more pleasure from legitimate worldly sources than a saint. The truth is religion and nature are counterparts and complements of each other, and other things being equal, the Christian occupies a peerless vantage ground over the irreligous. Why not? His comprehension sweeps round a wider horizon, his ken penetrates into profounder depths, his capacities measure up to sublimer and more abundant felicities. To him there is honey in every flower and nectar in every spring. In every spire of grass, and leaflets dew drop, as well as in every blazing star and sparkling intellect, he sees the handwriting of benevolent design.

—*The Central Christian Advocate*: How few persons take into serious consideration that portion of our Lord's Prayer that conditions the forgiveness of their trespasses upon the spirit which they manifest towards those who have trespassed against them. We cannot evade this divine order, even should we refuse to repeat that petition in words or in our hearts. It reveals to us a foundation principle of the divine government which may be easily traced in every portion of the Scriptures, but not before taught as plainly as in the words of Christ. And it commends itself to the conscience and right reason of all men who are sincerely seeking after the truth and the right conduct of life. If we cherish unforgiveness in our hearts God will not hear us. To obtain mercy we must exercise mercy.

TELEGRAPHIC NEWS.

London, January 27th: Parliament was opened to-day by Royal Commission.—Her Majesty in her Speech from the Throne, which was read by the Lord Chancellor, says:—My relations with all Foreign Powers continue to be friendly.—Affairs in South-Eastern Europe are still in an unsettled state, but I do not apprehend that any disturbance of the peace in that quarter will result therefrom.—While deploring the events which compelled Prince Alexander of Bulgaria to retire, I have not judged it expedient to interfere in the election of his successor until the stage is arrived at when my assent is required in accordance with the terms of the Treaty of Berlin.—The task I have undertaken in Egypt is as yet unfinished, but a substantial advance has been made by the assurance of internal and external quietude.—The operations of my forces in Burma have been conducted with bravery and skill in the task of extirpating brigandage, which has grown during the recent years of misrule. Bands of marauders which infested Upper Burma have been dispersed and many leaders have submitted, and I feel confident in the hope that a general pacification of that country will be effected during the present season.—The condition of Ireland still requires my anxious attention though the grave crimes which prevailed there are happily more rare. The relations between the land-owners and occupiers, which early in the autumn had improved, have been seriously disturbed by the organized attempts made to incite the latter to combine against the fulfilment of their legal obligations. My efforts to cope with the evil have been seriously impeded by the formalities of the existing Statute.—Your early attention will be called to the proposals for reform in Procedure and to secure the prompt and efficient operation of the Criminal Law.—The report of the Land Tenure Commission in Ireland will doubtless receive your early and careful attention.—Her Majesty then enumerates the measures to be brought forward during the Session, the principal of which are, Bills for the improvement of Local Government in England and Scotland, and afterwards Ireland, to facilitate Small Allotments, the

sale of Glebe Lands, to Transfer Land, and alter the mode of levying tithes and to regulate Railway rates.

Portsmouth, 27th: Her Majesty's Troopship *Euphrates* arrived here from Bombay to-day.

London, 28th: The House of Lords last night voted the Address in reply to the speech from the Throne.—Lord Salisbury said that the resignation of Lord Randolph Churchill, which appeared to his colleagues to have been a hasty step, was a loss to the Cabinet, and entirely due to his Lordship's patriotic desire for economy.—Lord Salisbury hoped however that the difference would not last for long. He welcomed the accession of Mr. Goschen to the Cabinet.—With regard to Bulgaria he denied that England sought to restore Prince Alexander to the Throne. The British Government did not oppose the extension of Russian influence, provided it did not become a domination fatal to the interests of Europe — The vast and increasing armaments in Europe were a source of danger, though lately they had not been increased, and Lord Lyons at Paris and Sir Edward Malet at Berlin had declared the feeling at those Capitals to be peaceful.—In the House of Commons Viscount Weymouth moved the Address in reply to the Speech from the Throne.—In the debate which followed Mr. Gladstone endorsed the remarks made by Lord Randolph Churchill in explanation of his resignation. He attributed the "Plan of Campaign" in Ireland to the absence of any provision on the part of Government for the distress prevailing there —Mr. W. H. Smith said the Government did not desire to interfere in Foreign complications but would act in conformity with existing Treaties. He invited the influence of Mr. Gladstone as the head of the Irish Nationalists in restoring order in view of the reform in local government.—The Debate was then adjourned.—In the House of Commons this evening, Lord Randolph Churchill made a statement in reference to his resigning his seat in the Cabinet. His Lordship said the estimates for the Army and Navy being in his opinion excessive for a genuinely peaceful policy which he considered incumbent on England, and his colleagues declining to retrench them, he tendered his resignation. Lord Salisbury wrote that the outlay was necessary for the defence of our coaling stations, as he was of opinion that the chances were in favour of war at an early date Lord Randolph in reply refused to acquiesce in joining in the desperate stakes for which the other nations were playing.

Berlin, 28th: The Government here has resolved to call out 72,000 men of the German Reserves for the purpose of undergoing a course of practice with the repeating-rifle.

Constantinople, 28th: Sir Drummond Wolff arrived here to-day.

London, 29th: In the House of Commons last night, Sir John Gorst, the Under-Secretary of State for India, in reply to a question, said that the lease and concession for working the Ruby Mines in Upper Burma will not be granted until the rights of the local headmen there have been examined and defined by the Government — Sir James Fergusson, the Under-Secretary for Foreign Affairs, replying to a question in the House of Commons last night, said that negotiations between England and the United States with regard to the Fisheries are proceeding, and he hoped that the same will lead to a friendly settlement.

Constantinople, 29th: Negotiations are proceeding here between the Porte, M. Zankoff and the Envoys of the Power, with the view of settling the Bulgarian question.

St. Petersburg, 29th: It is agreeable to Russia that the Prince of Leuchtenberg should be the condidate for the Bulgarian throne instead of Prince Nicholas of Mingrelia.

Mandalay, 29th: The Theebaw Tsawbwa was received with some degree of State on the occasion of his interview with the Chief Commissioner on the 27th.—General Sir Charles Arbuthnot arrived on the 28th, and takes over charge to-day.—The Commander-in-Chief's Staff leave by the mail on February 1st.—Sir Fredrick Roberts and his personal Staff leave by the Government steamer *Sir William Peel*.—Volunteering from the Native Army for the new Burma police is not at present successful. The sepoys do not care for the service, and their unwillingness may cause a delay here of several regiments to act as police —It is understood in Mandalay that instructions to settle claims have been sent to the local Government.—A tribal attack on our post at Oktong is reported from Kubo Valley, Tamoo, which is not under Burmese influence. It will not lead to complications.—The cold weather at Mandalay is very severe. The bazaar trade is very flourishing, the survey and assessment of the town is proceeding satisfactorily, and there is almost an entire absence of violent crime.—Captain Cunningham, of the Royal Artillery, commanding the base of the western frontier column, attacked and dispersed a band of fifty dacoits on the 22nd. The next day the leader of the band and a few followers surrendered.

Rangoon, 29th: Yesterday, the Theebaw Tsawbwa paid a formal visit to Sir Charles Bernard at Mandalay. The visit was purely one of ceremony, but the Chief Commissioner will again receive the Tsawbwa on Tuesday, at an interview for the purpose of discussing and settling matters respecting the ruling of his capital and the adjacent states.

London, 30th: Mr. Chamberlain, speaking at Birmingham yesterday, deprecated the idea of submitting to the Irish demands. He was not prepared to support a policy of Coercion towards Ireland, although he was willing to strengthen the ordinary law of the land. It was possible, he said, to improve the security of the landlords without incurring risk to the British tax-payer. In conclusion Mr. Chamberlain urged the necessity of taking early steps to re-unite the Liberals with the co-operation of all parties. Both the Russian and Austro-Hungarian Governments are now less solicitous with regard to the Bulgarian question, as they are intently engaged in watching the attitude of France and Germany.

London, 31st: The Right Hon. George Goschen has been invited by the Conservative Committee of St. George's, Hanover Square, to contest the borough in the Liberal Unionist interest, Lord Algernon Percy (Conservative) having expressed his intention of retiring from the representation on the ground of ill-health. There was severe rioting at Belfast on Saturday and Sunday. The mob stoned the police, and shots were exchanged. The police charged the rioters before they could be dispersed, and fifty arrests were made.

Vienna, 31st: The Austro-Hungarian Delegations will be speedily summoned for the purpose of providing for the eventual calling out of the Landsturm. Count Kalnoky, Minister for Foreign Affairs, addressing the Council of Ministers to-day, said that the relations between Austria and Russia were more friendly. His Excellency then proceeded to say that the tension between France and Germany was growing.

Buda Pesth, 31st: M. Tisza, the Premier, speaking in the Hungarian Diet to-day, said he still had hopes that peace would be maintained. The military preparations which the Austro-Hungarian Government were making were, he said, precautionary.

Constantinople, 31st: The Bulgarian Deputation have arrived here and to-day had a conference with the Grand Vizier Kiamil Pacha.

London, February 1st: The emigrant ship *Kapunda*, bound from London to Fremantle, Western Australia, having collided with a barque off the coast of Brazil, sank immediately, and three hundred of those on board perished by drowning. The debate in the Commons, on the Address in reply to the Speech from the Throne continues. Lord Randolph Churchill speaking during the debate last night, said that the Liberal Unionists were useful as a crutch for the Conservatives, who would soon be able to walk alone. His Lordship looked upon the Conservatives as alone able to uphold the Union.—Mr. Goschen has accepted the invitation to contest the seat for St. George's, Hanover Square.—Mr. Haysman (Radical) will oppose him.

Rangoon, 1st: A telegram from Mandalay reports that the dacoits who had killed Lieutenant Balfour, South Lancashire Regiment, were attacked by the 3rd Cavalry. Hyderabad Contingent, under Captain Gubbins. Eleven dacoits were killed and twenty captured with all their loot. The Rangoon Municipal Committee have voted a contribution of Rs. 50,000 to the Jubilee Fund.

Rome, 1st: The Italian Government have received news that Ras Alula, the Commander-in-Chief of King John's forces before Massowah, has attacked and completely routed three companies of Italian troops, inflicting heavy loss on them.—In the Chamber of Deputies to-day, Signor Depretis, the Premier, asked for an immediate vote of 5,000,000 lire in order that reinforcements might be despatched to the garrison at Massowah.

London, 2nd: A panic prevails on the Paris, Vienna and Berlin Bourses, which is in a great measure due to the present disturbed state of politics.—French Rentes have fallen one-and-a-half per cent. in two days.—Sir James Fergusson, the Under-Secretary for Foreign Affairs, replying to a question in the House of Commons last night, said that her Majesty's Government have assented to the proposal made by the Egyptian Government to allow the re-opening of the trade of the Nile Valley.

Madras, 2nd: The steamer *Agra* ran ashore near Bimlipatam on Monday. The passengers were forwarded by the *Asia*, and a portion of the cargo was saved. The steamer is said to be a total wreck.

Berlin, 2nd: The Emperor William, in receiving the Presidents of the Landtag to-day, recalled that a former dispute in reference to an increase in the German Army only ended by Germany being drawn into a foreign war.

St. Petersburg, 2nd: The Russian Government has issued an order forbidding the export of horses from Russia.

Berlin, 2nd: M. Herbette, the French Ambassador here, has had an interview with Prince Bismarck, in which he tried to reassure him concerning the present position of affairs in France and the intentions of General Boulanger.

London, 3rd: A recovery has taken place on the different Continental Bourses which were affected by the panic.

Paris, 3rd: The *Republique Francaise* states that the Italians lost 430 men and all their guns in the late attack made on their position at Massowah by Ras Alula who succeeded in forcing their first line of trenches.

London, 3rd: Lord Hartington, speaking at Newcastle yesterday, said it was the duty of the Liberal Unionists to continue making sacrifices in upholding the Union. Lord Randolph Churchill's criticisms, he added, in no way altered the relations between the Liberal Unionists and the Conservatives.—The British Government have arranged with the Cunard, Inman, and White Star lines to carry the mails to America, and also to employ the steamers of those lines as transports and armed cruisers in the event of war. The new steamers of the lines in question will be built in accordance with Admiralty designs.—Colonel Sir Edward (? John Underwood) Bateman Champain, Director-in Chief of the Indo-European Telegraph, is dead.

GREAT EXCITEMENT IN WALES ABOUT A MARVELLOUS CURE.
LIVING SIX YEARS WITHOUT GOING TO BED

Mr. EDITOR,—While spending a few days at the pleasant seaside town of Aberystwith, Cardiganshire,

Wales, I heard related what seemed to me either a fabulous story or a marvellous cure.

The story was that a poor sufferer who had not been able to lie down in bed for six long years, given up to die by all the Doctors, had been speedily cured by some Patent Medicine. It was related with the more implicit confidence from the circumstance, as was said, that the Vicar of Llanrystyd was familiar with the facts, and could vouch for the truth of the report.

Having a little curiosity to know how such stories grow in travelling, I took the liberty while at the village of Llanrystyd to call upon the Vicar, the Rev T Evans, and to enquire about this wonderful cure. Though a total stranger to him, both he and his wife most graciously entertained me in a half hour's conversation, principally touching the case of Mr Pugh, in which they seemed to take a deep and sympathetic interest, having been familiar with his sufferings, and now rejoiced in what seemed to them a most remarkable cure.

The Vicar remarked that he presumed his name had been connected with the report from his having mentioned the case to Mr John Thomas, a chemist of Llanon. He said Mr Pugh was formerly a resident of their parish, but was now living in the parish of Llanddeinol.

He strongly vouched Mr Wm. Pugh's character as a respectable farmer and worthy of credit. I left the venerable Vicar with a livelier sense of the happy relation of a pastor and people, feeling that he was one who truly sympathised with all who are afflicted in mind, body, or estate.

On my return to Aberystwith, I was impressed with a desire to see Mr Pugh, whose reputation stood so high. His farm is called Pancom-Mawr, signifying "above the dingle," situated near the summit of a smooth round hill, overlooking a beautiful valley in which is situated the lovely ivy-mantled Church of Llanddeinol. I found Mr Pugh apparently about 40 years old, of medium height, rather slight, with a pleasant and intelligent face. I told him I had heard of his great affliction and of his remarkable and almost miraculous relief, and that I had come to learn from his own lips, what there was of truth in the reports.

Mr Pugh remarked that his neighbours had taken a kindly and sympathetic interest in his case for many years, but of late their interest had been greatly awakened by a happy change in his condition What you report as having heard abroad, said he, is substantially true, with one exception. I never understood that my case was ever given up as hopeless by any Physician. I have been treated by several Doctors hereabouts, as good as any in Wales, but unfortunately no prescription of theirs ever brought the desired relief.

Fifteen years ago, he said, I first became conscious of a sour and deranged stomach and loss of appetite, which the Doctors told me was Dyspepsia. What food I could hold in my stomach seemed to do me no good and was often thrown up with painful retchings. This was followed after a time with a hoarseness and a raw soreness of the throat which the Doctors called bronchitis, and I was treated for that, but with little success. Then came shortness of breath and a sense of suffocation, especially nights, with clammy sweat, and I would have to get out of bed and sometimes open a door or window in winter weather to fill my lungs with the cold air.

About six years ago I became so bad that I could not sleep in bed, but had to take my unquiet rest and dreamy sleep sitting in an arm chair. My affliction seemed to be working downward into my bowels is well as upwards into my lungs and throat. In the violent coughing spasms which grew more frequent, my abdomen would expand and collapse and at times it would seem that I should suffocate. All this time I was reduced in strength so that I could perform no hard labour and my spirits were consequently much depressed.

Early in this last spring I had a still more severe spasmodic attack, and my family and neighbours became alarmed, believing that certainly I would not survive, when a neighbour, who had some knowledge or had heard of the medicine, sent to Aberystwith by the driver of the Omnibus Post, some seven miles distant, and fetched a bottle of Mother Seigel's Curative Syrup.

This medicine they administered to me according to the direction, when to their surprise and delight no less than my own, the spasm ceased I became at ease, and my stomach was calmed My bowels were moved as by a gentle cathartic, and I felt a sense of quiet comfort all through such as I had not before realized in many years. I could walk arround the house and breathe comfortably in a few hours after I had taken the medicine. I have continued to take the medicine daily now for something over two months, and I can lay down and sleep sweetly at nights and have not since had a recurrence of those terrible spasms and sweatings. I have been so long broken down and reduced in my whole system that I have not tried to perform any very hard out-door labour, deeming it best to be prudent lest by over-exertion I may do myself injury before my strength is fully restored. I feel that my stomach and bowels have been and are being thoroughly renovated and renewed by the medicine. In fact I feel like a new man.

I have been much congratulated by my neighbours, especialy by the good Vicar of Llanrystyd, who with his symdathetic wife have come three miles to shed tears of joy on my recovery.

I bade Mr. Pugh goodbye, happy that even one at least among thousands had found a remedy for an aggravating disease.

Believing this remarkable case of Dyspeptic Asthma should be known to the public, I beg to submit the above facts as they are related to me,

F. T. W.

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Per P. and O. Str. *Rosetta* :

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For Marseilles—Lord Henry Paulett, Mr and Mrs Melvill Macnaghten, Mr Koebel, Mrs Addison, Col A Dobbes, Mrs Costello and child, Mr Haviland, Hon J Baring, Mr F D Gaddum, Mr and Mrs Skrine, Major-Genl T E Gordon, Mr D Keith, Mr J S Elmore, Mrs Molloy and child, and Mr and Mrs Antrobus.

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From Brindisi—Lieut Col Morris, Mrs Morris, Mr Scaramanger, Mrs Scaramanger and maid, Mr C Brock, Miss Bamfield, Mr Oscar Kirschorn, Mr D J Reid, Col W F Bartleman, Mr J B Ferry. Col W W Baddam, Miss Baddam, Mr John Cruddas, Mr A H Davies, Mr A O Frere, Mr A Gerbi, Mr Padshah, Mr G K Smith, Mr C Walton. Mr M McDonald, Mr and Mrs G Reaves, and Mr Vittal Richard.

From Venice—Mr J Wedderburn, Major and Mrs Le Breton, and Mr L Winner.

From Suez—Mr L M Tisti.

From Aden—Mr and Mrs Goodimann, Mr N S Symons, Capt D C W Harrison, and Mr G Macfarlane.

Domestic Occurrences.

DEATH.

SHAW—January 29th, at Grant Road, Geoffrey Charles King, son of W. S. Shaw, Her M.'s Customs, aged 2 years and 1 month Deeply regretted ; but " Of such is the Kingdom of Heaven."

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THE BOMBAY CHRISTIAN ALMANAC 1887.

Edited by Mr. Wm. Menzies Alexander, M. A., B. Sc.

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OPINION OF THE PRESS.

THE Bombay Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to paper, printing and illustrations, and the literary matter is interesting and useful.—*Bombay Gazette.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the publication for the present year. The work contains a great deal of useful and interesting information with reference not only to Missionary and other religious organisations but of secular affairs, and we have no doubt it will be highy appreciated by the public. A feature of the work is illustrations of sacred scenes such as the Lake of Galilee, Bethany, Balshazzar's Banquet, the Mound of Jericho, and Mount Hermon There are also engravings of other kinds, such for instance as the Portrait of Lord Dufferin, the representation of the great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from the cursury inspection, carefully revised.—*Times of India.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the above publication for the current year. The contents Scientific, Biographical, Religious, &c., convey a variety of useful and interesting information carefully selected, and the illustrations are executed with the utmost neatness.—*Advocate of India.*

The Bombay Christian Almanack.—We are in receipt of the new issue of this annual, and congratulate those who labour in preparing it and the excellent appearance it makes; it is a very attractive volume worthy to lie in anybody's drawing-room table or Merchant's desk. The pictures are mostly new and very plea-ing; there is an excellent article by Mr. Alexander, Secretary Bombay Tract and Book Society on the Spectroscope and Solar Physics presenting briefly and perspicuously the results of recent solar investigations. We notice the information concerning religious associations in Calcutta and Madras as a new feature, enabling us to see at a glance how much greater the Missionary forces in these cities are than in Bombay the largest of the three. There are some Biographical articles, a good deal of religious matter, and the usual variety of information looked for in a publication like this.—*Bombay Guardian.*

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AMONGST the best and cheapest of the various works which the post conveys, at this season, to all who can spare half-a-rupee for its purchase is the Bombay Christian Almanack (1887), published by the Bombay Tract and Book Society, and extensively and beautifully illustrated—a credit from cover to cover to the "Caxton Printing Works," Bombay. The B. C. Almanack does not aspire by any means to compete in any respect with the *Times of India* Calendar and Directory, though the information it furnishes is as fully satisfactory as any that could be compressed within its comparatively modest limits. The Almanack, though not so ambitious as the larger and fuller compilations emanating from our energetic and enterprising Bombay Press, ought to find an honoured place on every drawing-room table, which it largely must, from its extensive popularity, already ornament. The Bombay Tract and Book Society have quite earned the best thanks of the communities they have so liberally obliged with the most generous measure of the latest available political &c., and local miscellaneous information, in the neatest and most entertainingly compendious and comprehensive form. The extracts, which occupy a considerable portion of the Almanack's pages, have, we are assured, and we readily believe the statement, been carefully selected; while a number of articles have been specially written for the publication. As a *multum-in-parvo*, locally *sui generis*, we have not in our experience had the fortune to come across a neater and more complete Almanack, so far as this Presidency principally is concerned; and such of our readers as have not already invested in, and enquired for themselves into the great merits of, this modest publication will, we are sure, agree with us on even a cursory inspection of its pages, that its value has not been at all over-estimated.

One of the three biographical sketches is that of Cornelia, the Mother of the liberal-minded Gracchi, who perished in their attempt at what was denounced as revolution. "Among the famous women," we read, of the Roman Republic, the name of Cornelia may be placed first. She was of noble descent, and became the wife of Titus Gracchus, a prominent personage in those stirring times. Tradition affirms that the house was once assailed by two serpents and the augur declared that, if the male serpent was allowed to escape and the other killed, Cornelia would die before her husband; but, if the female serpent escaped and the male were killed, the husband would die first. Without hesitating the affectionate husband told the augurs to put fortune on the side of his wife, and, strange to say, the prophecy came true. Left with twelve little children, she devoted herself to their upbringing with a devotion and wisdom which won her universal esteem. Uniting the severe virtues of the old Roman matrons with the knowledge and refinement which then began among the higher classes in Rome, and her sons, who afterwards attained to fame as the strenuous advocates of the rights of the poor, received an excellent intellectual and moral training. Cornelia rejected every offer of marriage, even refusing the hand of Ptolemy, King of Egypt. "The buried ashes," says Valerius Maximus, "of her husband seemed to lie so cold at her heart that the splendour of a diadem and all the pomp of a rich kingdom were not able to warm it, so as to make it capable of receiving the impression of a new love." In the cut presented by the Almanack before us, we have preserved to us the story, now familiar as a household world, how, when on a visit, a friend displayed, with ostentatious pride, her jewellery; when Cornelia, calling her two sons to her side, presented them as *her* precious jewels. After the death of these two sons, who fell in defence of 'the claims of the poor,' she retired to Misenum, and there drew constantly a great company of men of letters and high social position, charming them with the story of her sons' struggles, and astonishing them; as, without betraying any emotion she told of their violent death. "They were ignorant," says Plutarch, "how much an excellent temper and good education can exalt the soul above fortune and enable it to triumph over sorrow."—*Daily Telegraph and Deccan Herald.*

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